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PHILOSOPHY, RELIGION
& EDUCATION

CHRISTIANITY and CRISIS

A Christian Journal of Opinion

Medical Care For The Aged

The King Bill, to provide medical care for retired people under Social Security, should come before the Congress this session. This is a long-overdue provision for those who have the greatest need of medical care but who, because they are on small retirement incomes, are the least able to pay the bill.

Social Security has been a great boon, but the annuities it now provides are very small, and they are insufficient for any emergencies. The cost of medical care is enough to bankrupt the average family that is visited by catastrophic or chronic illness. The usual forms of insurance such as Blue Cross and Blue Shield are inadequate for these costs. The fact that some relatively privileged groups now are adding to this routine health insurance some form of "major medical insurance" that provides as much as a very high percentage of \$15,000 reflects a realistic estimate of medical costs when there is a very serious or long-continued illness.

To provide coverage for most of the population under Social Security will free many persons and families from unnecessary burdens. If there are groups not helped by this measure because they are not under Social Security, the extension of its coverage would be a next step. The element of compulsion that is involved makes possible a very broad base, and, when it comes to be taken for granted, it can hardly be irksome to many. It is a form of saving for the future—instead of being an extension of charity to those who do not need it, it is a way of greatly increasing the number of people who, in this sense, need no charity.

One of the most disheartening aspects of the arguments over this measure is the campaign against it by the American Medical Association, which fills the air with propaganda. It uses its members, who are highly respected doctors, to bring pressure wherever possible. For example, there has been a considerable concentration in recent months on leaders of the churches because of the action by the National Council of Churches in support of the provision for medical care for the aged under Social Security.

There are always two sides to any public issue, and organized medicine should be heard on any subject that affects the health of the people or the policies of the profession. But this campaign has been waged far too much on the level of ideology and slogan. There is the continuous insinuation that this is a form of socialized medicine, that it is going to deprive people of some aspects of their liberty.

The bias against action by government is very deep in many circles in this country. But there are situations in which the national community through government can do some things on a scale and with an adequacy that are not possible for private agencies. This means that there must be discrimination about various types of governmental action. To call every step that is proposed "socialism," however, is merely to confuse the public, and it is unworthy of a scientific profession.

This measure leaves people free to choose their own doctors and hospitals. Indeed, it widens their freedom to choose. If it should mean that we need more doctors and more hospitals because of the in-

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crease in the number of people who can pay their way when they are ill, this is a problem that will call for solution by other means. For example, it may mean a systematic effort to provide more nursing homes and to make nursing care more generally available in the patient's home. Why should the things that are done to meet needs of this sort be so inadequate, so hit or miss as they are at present?

A frequent argument against this measure is that the indigent get free or low-cost medical treatment now and therefore do not need this aid. But those who receive benefits from Social Security to meet their medical costs, as we have said, are not receiving charity; they are sharing in a step forward that raises the retirement resources of all who are covered. The medical profession is rightly very much aware of what it does without payment for the "indigent." But there is great social value in reducing the number of indigent by raising the living standard of retired people as a group and especially in reducing the number who are made indigent by prolonged illness. Also, there are so many people on the borderline who would rather postpone needed medical care than accept indigent status.

There is an astonishing contrast between the scientific spirit of the medical profession in its own sphere and the social dogmatism of organized medicine. It is unfortunate that the great medical profession is so bound by an ideology that has nothing to do with the science of medicine. There is a noticeable lack of free public discussion among doctors on this and similar issues. The outsider gets the impression of a "line" that is generally followed. The defeat of this "line" by Congress and the public would help to deliver the medical profession from these strange intellectual shackles, and this would be a great advantage both to the profession and to the public.

J. C. B.

CONCERN FOR ANGOLA

Savage violence, unredeemed by substantial hope of beneficial revolution, has recently abounded in Angola. The independence of the neighboring Congo stimulated the activity of numerous Africans who in past years have crossed the border from Angola to escape forced labor and other oppression, and to seek economic opportunity. Raids from Congo into Angola sparked further attacks upon Portuguese farmsteads and police

posts. The regime responded to this with sweeping severity, the Portuguese civilians with cruelty so fearsome that high officials rebuked them. Cautious reports through mission channels, keeping well within ascertained facts, tell of the wanton slaughter of 1,000 Portuguese and 8,000 Africans. The disappearance of Africans arouses fear that deaths among them are probably five times higher than these estimates.

The picture includes widespread arrests of African priests and pastors, plus the burning and looting by Portuguese of not a few Protestant churches and schools. American Methodists know that 17 Methodist pastors were killed and thirty imprisoned, out of some seventy from whom reports were available, with no word at all from more than ninety others. Details are not yet in our hands from British Baptists and other bodies in areas grievously suffering. An eddy in the main stream of violence, conspicuous because it occurred in the capital city of Luanda, was the destruction or damage by Portuguese civilians of seven Methodist schools and places of worship, just after the United States voted in the Security Council for investigation of the disorders in Angola.

Hampered by the breaks in communication within Angola, by censorship on outgoing information and, above all, by fear of increasing reprisals upon hapless African Christians, missionaries and mission boards have been desperately concerned over the loss of life and the immense suffering. Immediate humanitarian anxiety must also take the longer look to possibilities of betterment, realistically considered. The Portuguese power is much greater than anything the Angolans can be expected to muster for many a year; and, for the present, no collective intervention by other Africans can be envisaged as effective.

Portuguese opinion is not, however, unanimous in support of the rigid assurance of virtue asserted by official spokesmen and their unenlightened followers. There are moderates, if not liberals, in Lisbon and even in Angola—some men who recognize the grievances of the Africans, some who have the sense to see that Portuguese power in Angola can persist only through reform, some who care about world opinion, particularly about the British and American opinion so significant to the prosperity and the ultimate existence of Portugal.

Protestant missionary interests in North America, after a thorough check of the situation in An-

gola and consideration of missionary sentiment and judgment therein, worked out with Roman Catholic missionary interests concerned in Africa an appeal to the President and people of Portugal that would have the greater prospect of reaching Portuguese eyes and ears because of the Catholic participation. Still better, it utilized a courageous pastoral letter of the Roman Catholic bishops in Angola, all of them Portuguese. The appeal was appropriately sent to Portugal, and then was released to the press in early June for purposes of information and education. The letter of appeal begins with fundamental Christian and human principles assumed as common, and proceeds through survey of the current crisis to press for social and political reform.

We believe it is cause for rejoicing that responsible Roman Catholic editors, educators and mission leaders were ready to join with Protestant counterparts in an effort to reach the largely Catholic nation of Portugal. They were undeterred by the frequent argument that Portugal, as a needed partner in NATO, must not be opposed or even needled over her difficulties in African territories which mean so much to a nation that tries to preserve the 16th century within the 20th. Indeed, taking the ground of NATO politics alone, it is doubtful whether Portugal could survive a struggle in Angola and Mozambique analogous to that which France has undergone in Algeria; and, certainly, such a struggle would render her a liability and

not an aid to NATO. Moreover, the other NATO states which in Africa have been greater than Portugal—Britain, France, even Belgium—have all discerned the necessity of radical divestment or adjustment. Will they, however eager they are at this moment to avoid precipitate ruin of the territories in later phases of adjustment, long support Portugal in obstinacy that they themselves have determined to be futile? In all this, effective defence against communism is served not by stupid refusal of inevitable change but by prompt extension of justice.

Corroboration of the reports and of the appeal in the North American letter was provided in mid-June by the Baptist Missionary Society of Great Britain and by *The Manchester Guardian*, which in vehement indignation at the Portuguese barbarities pressed the British Government to renounce all support of the Portuguese position in Africa. That is on the political line; and still further action by liberal forces, probably over a period of time, is likely to be needed.

Meanwhile, we are grateful to the Roman bishops of Angola for their initiative, and to the Roman Catholic elements in the United States who were willing to associate themselves with Canadian and American Protestants in the significant letter that we print in this issue (p. 127). The religious and humanitarian appeal is in order, for the spiritual and national well-being of Portugal is at stake, along with the reform of Angola. M.S.B.

A Look at the Beam in the Eye of Protestantism

Religiosity—An Irritating Necessity

JAMES GUSTAFSON

PROPHETS HAVE ALWAYS criticized the religious life as well as the life of the societies to which they belonged. This is appropriate, for the beam that is in religion's own eye must be treated if it is to see the specks in the eye of society. How big is the beam in the eye of religion? What is the nature of the beam? Is it a serious impairment to proper vision? Or is it correctable by proper exercise or proper lenses?

Commentary on the state of religion in America is beginning to fill sizable bookshelves. Some of it is done with a sense of urgency and despair that borders on the darkest moods of Jeremiah and Ezekiel. Some is done through the systematic and

rigorous use of the procedures of the social sciences. Some is done with a double sense of getting accurate information, on the one hand, and of exercising prophetic judgment, on the other. In recent weeks three books have been added to the work done in recent years by Will Herberg (*Protestant, Catholic, Jew*; Doubleday), Roy Eckhardt (*The Surge of Piety in America*; Association Press), Martin Marty (*The New Shape of American Religion*; Harpers), The Fund for the Republic writers and others.

Gibson Winter has expanded an earlier contribution to a book-length assessment in *The Suburban Captivity of the Church* (Doubleday). Winter, the sociologist, provides the data to Winter, the churchman and ethicist, for assessment in the light of convictions about the nature and purpose of the church.

MR. GUSTAFSON teaches social ethics in the Divinity School of Yale University. In September, Harpers will publish his *Treasure in Earthen Vessels: "The Church as a Human Community."*

Gabriel Vahanian, uncorrupted by the intricacies of data gathering, allows his imagination and gifts of intuitive implication to roam freely over vast ranges of ideas and evidence to proclaim *The Death of God* (Braziller). Indeed, the very concern for the cultivation of "religiosity" has led to the deification of man and the death of God.

The third book, in contrast, is a careful assessment of the significance of religious life among a relatively small but representative group of Americans living in Detroit. Gerhard Lenski, in *The Religious Factor* (Doubleday), has written a full-scale research report. With the caution or modesty characteristic of many sociologists, Dr. Lenski has sought to tell us what the data mean. To the Christians of Vahanian's mood of crisis, Lenski's work probably confirms the old suspicion that a sociologist is a man who spends \$40,000 to find a whorehouse.

The very existence of Lenski's book indicates that the church's assessments of itself are coming to a new phase. For decades those who conducted most urban church surveys calculated the best physical location for the Holy Spirit to land. This left ample room, however, for the imaginative prophets to make their judgments about the state of religious belief and its efficacy. But what used to be called "compelling insights" have now become hypotheses to be tested by men trained in the research procedures of the human studies. Reactions in the church to this situation will vary. The accusations of "methodolatry" will be made; the sociologists who have been seeking recognition by churches will feel vindicated; and certainly denominational boards and university scholars will now have more proposals to make to foundations in order to get the most accurate possible count of the religious pulse.

The artists among us, with their gifts of empathic insight, will still be able to make their moral assessment of the religious and cultural situation, but woe be unto them if they think they have proved anything to be true. Imagination, however, is not exclusively a gift of religious prophets; even among the social scientists dealing with religion in America it has some free rein. Lloyd Warner's survey of the meaning of religious symbols in *The Living and the Dead* is as much the outcome of his intuitive insight as his intricate research apparatus. And Schneider and Dornbusch, after reporting on their content analysis of *Popular Religion*, look to the "artists" working in the same field for major assistance in telling us what all their labors mean. In all, the gap between the commentary

based upon religious imagination and insight, on the one hand, and rigorous research procedures, on the other, seems to be narrowing.

Lenski's Study

Committed believers who understand religious life in and through their faith, in the light of the inward truth of their religious convictions, will continue to be sensitive to the reductionism that they find in some sociological interpretations. We are beginning to find, however, that there are social scientists who are not devoid of understanding religion's inward significance. Gerhard Lenski is one of them.

Lenski's concern is not with the externals of church attendance, or the correlation of position in the stratification pattern with membership in various denominations. He has sought to demonstrate as accurately as possible the correlation of aspects of religious life with certain attitudes and behavior. The old question of the subtle affinities found between certain religious attitudes and beliefs and certain attitudes toward the world and overt behavior in it is at the heart of his concern.

Within the complexities of social causation Lenski shows the extent to which religion is not merely an epiphenomenal function of other factors, but is an independent variable of limited but significant effect. What the great tradition in the sociology of Protestantism—in Weber and Troeltsch—believed on the basis of implications from vast historical evidence, Lenski has refined and demonstrated by contemporary research methods on the basis of a narrow time and space field. Our concern here is not with an evaluation of Lenski's methods nor a complete report of his findings, but with some of the implications of his work in discerning the nature of the beam in the eye of American Protestantism.

The major structure of Lenski's study can be outlined briefly. First, he has refined the tripartite division of American religious life into a fourfold one of Jewish, Roman Catholic, white Protestant and Negro Protestant. The "population" of his study required this, and in making it he is both critical and appreciative of Will Herberg's work. The general import of the division can be seen in the report that, for example, in attitudes toward work, the Jews and white Protestants tend to be more similar to each other than they are to Roman Catholics and Negro Protestants.

Second, the character of participation in the socio-religious group is distinguished between its

communal and associational aspects. The meaning of "communal" here is not that of participation in an intimate communion with Jesus Christ and with others in Christ as it is normatively denoted by *koinonia*; rather, it is comparable to the relatively informal participation we all have in a national ethos. Associational participation refers to formal and overt acts of church or synagogue life. The significance of this distinction can be illustrated with reference to the Jews. Among them associational participation is most limited, while communal determination of some basic attitudes, such as on marriage to an out-group member, is strongest.

Autonomy and the Capitalist Spirit

Third, Lenski has selected four spheres of life in which to study the significance of religious group identification: economic, political, family and education. The attitudes of members of the four groups toward aspects of each of these is delineated by Lenski. In the area of family life, for example, Protestants generally have weaker ties to their place of origin, to the extended family, and to the immediate family than do Catholics and Jews. White Protestants tend to regard individual autonomy in matters of intellectual life and morals more highly than do Catholics.

Fourth, there is a study of the clergy of the Detroit area. Here, as elsewhere, many of the findings are not surprising. Catholic clergy stressed the importance of obedience; Protestant clergy tended to stress the importance of intellectual autonomy. Catholic clergy ranked job security higher as an economic value than did Protestants; Protestants were more likely to rank the opportunities for advancement higher. White Protestant clergy who expressed a political party preference tended to be Republicans to a greater degree than Catholic or Negro Protestant clergy. White Protestant clergy tend to take a much more liberal position on the meaning of the Bill of Rights than do Catholics; they had also thought more about international affairs than other clergy.

In general, the conclusions of the study indicate that a major effect of Protestantism in America is to foster the virtues that have been historically correlated with the capitalist spirit. Children from devout white Protestant families are more likely to be upwardly mobile in the economic and social patterns than are children of less devout families, or those from the other religious groups. White Protestants and Jews not only have a more positive

attitude toward work but are likely to believe that ability is more important for success than social connections, more likely to be self-employed, and more likely to believe in intellectual autonomy.

The looser relation to families provides grounds for the geographical and social mobility so deeply imbedded in our social economy. Lenski suggests that the differences between socio-religious groups are not declining under the impact of urbanism, as is generally assumed, but that they will continue to be important in shaping attitudes and behavior. Finally, the influence of religion upon the total outlook toward life appears to be more significant for those who are devotionally oriented in their life of faith than for those who are oriented toward some doctrinal orthodoxy.

Lenski's portrayal of the effects of religiosity among Protestants differs in some respects from some other recent ones that have stressed the conformist, organization man, mass society themes. It reminds us more of the claims made by Troeltsch and Weber about the affinity of the Protestant ethos for those virtues that enabled men to get ahead in the capitalistic world. White Protestants tend to think that God's approval smiles upon those who work hard, who think for themselves and who do not hesitate to leave home and family to exercise their abilities in the climbing of the mobility ladder. These "virtues" seem to be affected more by the piety of religious life than by any theological convictions. The influence of John Wesley, of Baxter and other Puritans, and of the religious milieu of much of American pietism are still present.

The Corruption of Responsibility

This religious ethos has been subjected to a considerable amount of theological and ethical criticism in recent decades, but apparently to little avail. The stress on individualism that is inherent in it has been shown to be a distortion of the Reformation and of the Gospel itself. The stress on self-reliance has been shown to be outmoded by a culture in which identification with interest and power groups seems to affect life much more. There is little or no awareness reported of the importance of turning one's love from oneself to one's neighbor, of being concerned for the achievement of justice for disinherited groups. Many of the Protestant tendencies reported indicate that we are in the main still a people who seek to be justified by our works and presume that what salvation of life is to occur will come about through our own efforts.

Is this Protestant ethos the beam that is in our eye? Are we living with a religiosity that necessarily produces the new copies of the stereotype of individual effort reinforced by religious affiliation? Certainly there is an element of this Protestant ethos that is the Reformation's gift to the modern world, and one that we will hardly want to give up—the idea of personality based upon responsibility. Karl Holl claims that this was one of Luther's major contributions to Western culture.

Protestantism encourages a sense of responsibility, but to whom, and for what, and through what means? Coupled with the economic and social developments concurrent with its rise, Protestantism's stress on the responsible self became perverted. Protestants have tended to live as though they were responsible to themselves, for themselves and by their own efforts.

We are now faced with several questions. Can the notion of personal responsibility be separated from the individualistic corruption of it? Can the notion of personal responsibility for the inclusive neighbor, for the institutions and orders of life, for the welfare of men be imbedded in the Protestant ethos? Is God so remote from us that no one senses responsibility to him? Are the means of responsibility so unwieldy that we cannot make Protestants understand that responsible personal existence takes place in the context of impersonal institutions?

In a sense we need a conversion of Protestant religiosity. The task seems more appalling than the idea itself. If Vahanian and others are correct, "immanent religiosity" is largely responsible for the death of God. Religiosity deifies man, and thus displaces the Lord God. It gives false comfort, and preoccupies people with pseudo-salvation. Thus, we have among us those who would free faith from religion; who would create a culture somehow obedient to God minus all the corrupt trappings of religiosity.

The Mediating Milieu

There is a mood abroad in the West among Christians who feel deeply about the crises of faith and of culture and want to abolish rather than convert Protestant religiosity. One hesitates to join himself to this mood, though its appeal is great. Lenski's evidence, joined with that assembled by Herberg, Eckhardt, Marty and Winter, by no means gives comfort to one who wishes in principle to find a place for a religious ethos in which men

might have the needed social milieu out of which to exercise their responsibility in the world. But Lenski has demonstrated that the ethos of a socio-religious group is of significant effect in determining its members' attitudes and actions in the world.

Lenski cannot tell us what the relation of faith in Jesus Christ is to religiosity for these Protestants. Participation in religious life is no necessary outward sign of an invisible faith. But—for better or for worse—religion is the human, cultural activity through which man's dim apprehensions of the Divine are transformed into attitudes and behavior toward the world. There may be the virtuosos among us who individually can have a relation to God without church committees, every-member-canvasses and youth groups. There are fewer who can be related to Christ and to neighbor through him without hearing the Word of God and partaking of his Body and Blood. For ordinary, and even many extraordinary men, however, religious ethos is the mediating milieu in which and through which life with Christ and life in the world are joined.

The perverted religious forms of Protestant faith and life are certainly a part of the beam in our collective evangelical eye. We can never afford to forget what Barth pointed out in his commentary on Romans—that religion is the highest and most seductive temptation and, therefore, the most dangerous perversion of the Gospel. But men will always live by the values they absorb from the various social groups to which they belong. Existence in human communities is one medium through which our relation to the world is shaped. The recognition of this is particularly important to us who believe that the temporal, historical good is still worthy of pursuit in spite of the human conditions under which it must be sought.

Religious life is one of the agencies of God's ordering and redeeming deeds, one of the masks through which he makes his presence known. It becomes a moral task to bring the religious ethos of Protestantism into obedience to Jesus Christ, to shape a religious life in which persons responsible to God can know their duties and opportunities in the world. Perhaps some day a study will be made, with all the procedural refinements, of the characteristics of the Protestant "socio-religious community" as it is determined by the life and will of its Lord.

We will always have religiosity; we will always need a Christian ethos. But it must become more responsive to the voice of its Lord. To return to our basic metaphor: the distortions caused by the

beam of religiosity can be partially corrected. But the Protestant ethos is not only a beam in our eye, it is part of the organism of our sight.

CHURCH NEWS AND NOTES

Letter to Portugal

To: THE PRESIDENT AND THE PEOPLE OF PORTUGAL
PORTUGAL

From: REPRESENTATIVE CHRISTIANS IN THE UNITED
STATES AND CANADA

As fellow Christians we are writing to you and the Christian people of Portugal with deep concern for the recent developments in Angola. We know that you, too, are distressed, for all Christian people are concerned when there is death and destruction.

As Christians we have experienced the love of God through His Son, our Lord Jesus Christ. Believing that this love is extended to all the world we are compelled to claim the same privileges not only for ourselves and our fellow-Christians, but also for all mankind regardless of race, color or creed. We adhere firmly to the principle that all men everywhere share the same human dignity and have the same rights and duties. So we address ourselves to Christians in Portugal, in deep solicitude, believing that this common concern should afford a basis for seeking a reasonable solution.

Behind the present dangerous situation lies a long period of frustration and resentment. Contract labor for low wages, inadequate machinery for consultation and rising nationalism in neighboring territories, have finally led to attacks by Africans on Portuguese settlers. Portuguese newspapers report that in this violence some hundreds of whites have been killed. It is of course the obligation of any state to control rioting and armed manifestations, but the violent reaction in Angola in which thousands of Africans are reported to have been killed in indiscriminate reprisals, has already carried suppression to excessive lengths. Under these circumstances mere re-establishment of control will only be an empty victory. Redress of grievances is essential for orderly development.

We note with appreciation the recent pastoral letter of the Roman Catholic bishops in Angola, which urges inhabitants of the province to stand together for the common good, and says,

Disillusioned people fighting against privation are a prey to despair and more apt to be carried away by dangerous ideologies and promises which cannot be fulfilled. Poverty is a bad counsellor and a threat to tranquility and peace. The solution of certain problems can be found only through united and adequate legislation and the total and generous co-operation of individuals and organizations.

While condemning the killings by the rebels the

letter adds "Legitimate and just aspirations deserve to be taken into consideration. The Church is entirely within the limits of its mission in advising citizens to unite themselves for the moralization of laws and institutions, and for the formation of a more perfect social situation, more supported by justice and charity."

We note with expectancy that the newly appointed Minister for Overseas Portugal has appealed for the re-establishment of racial harmony, and has said that Portugal will give Angola every material and human assistance. We welcome his announcement that administrative and legislative measures will be put into force immediately to eliminate social injustices.

We believe that these changes can be achieved only through consultation with representatives of the African people.

To be effective they must incorporate the desires of the Africans themselves, including especially a rapidly increasing participation in the processes of government.

We appeal to you, Mr. President, and to the people of Portugal, to initiate this process of discussion. This is an opportunity for the Portuguese people to rise to greatness and to meet with the appropriate leaders of the Angolan people in an atmosphere of mutual trust and determination to effect a solution that is just for all concerned.

Catholic Attitude Toward WCC Assembly

(Vatican City)—What position should Roman Catholics in India adopt toward the Third Assembly of the World Council of Churches, which will be held in New Delhi, November 18—December 6?

Undisclosed recommendations reached by the Indian hierarchy regarding that question will be presented to high Vatican officials by Valerian Cardinal Gracias, Archbishop of Bombay, during his current visit here.

Prior to leaving India, Cardinal Gracias wrote an article for *The Examiner*, a Bombay Catholic periodical, in which he stated that one of his most important engagements here would be with Augustin Cardinal Bea, head of the Vatican Secretariat for Christian Unity.

Cardinal Gracias noted that Catholic theologians in many countries have become more acutely aware of deficiencies in their approach to non-Catholic Christians. "Catholic theologians, with some notable exceptions, have as a rule been very negative and polemical in their approach, especially to Protestants," he wrote.

Observing that many Protestants have an extremely inadequate comprehension of Catholic teaching, Cardinal Gracias attributed this fact to an "aloof" attitude on the part of Catholics in the past. He said many Indian priests believe that this position causes a loss of "opportunities for a fruitful apostolate."

Ecumenical Press Service

A READER WRITES . . .

"For three years now I have received a subscription to Christianity and Crisis as a Christmas present from my wife. I don't think I can measure your influence on my thinking. Though I subscribe to several other liberal magazines and read sporadically most of the mass circulation magazines, Christianity and Crisis provides me with a kind of information and support that can't be found many other places. In the popular press, and in conversation, Christianity seems to be used mainly to justify the conservative tradition . . . it is still comforting to know that a liberal political stance is not necessarily non-Christian. . . ."

We are not normally given to printing our "fan mail." We have chosen to print this letter for two reasons: (1) because it is not untypical of many of the letters we receive, and (2) because it closed with the statement, "It's too bad your magazine has such a small circulation."

Undoubtedly many readers feel this same ap-

preciation and concern for C & C. Not everyone writes a letter to say so, nor can everyone send gift subscriptions to their friends (though many do). However, you can make a significant contribution to C & C's continued growth.

Our circulation increased by 25 per cent to 8,500 in the past year alone. Judged by the astronomical figures of the mass circulation journals (whose advertisers, of course, foot most of the bill), our circulation is minuscule. However, the importance of our commentary is underscored by a recent revelation that one of the most respected members of the United States Senate has only two journals placed on his desk regularly—The Manchester Guardian and Christianity and Crisis.

We hope you will help C & C grow by sending us the names and addresses of your friends and others who share your interests. A handy reply form is enclosed for you in this issue—please use it!

THE EDITORS

POAU News Release

The following news release from POAU has been called to our attention. It was sent out under the caption "POAU Leader Too Busy For Reply."

Referring to an attack on his organization in *Christianity and Crisis*, a Protestant journal published at ultra-liberal Union Theological Seminary in New York, Glenn L. Archer, executive director of POAU (Protestants and Other Americans United for Separation of Church and State) stated that "our energies are so absorbed in the current Congressional battle for church-state separation that we have none left for detailed reply to critics."

"For fifteen years," Mr. Archer continued, "we have been predicting an open political battle over tax money for Catholic schools. Now it is here. The leaders of *Christianity and Crisis* have denied that any such battle would ever come or that the Catholic bishops would ever ask more than 'fringe benefits' or 'welfare aid' for their schools. Now that the warnings have turned out to be correct, why shoot the watch dog? Let these critics read Nehemiah 6:3—"I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?"

"We invite the editors of *Christianity and Crisis* to join us in the task of keeping church-state separation in the battle now going on in Congress. Our entire energies are being devoted night and day to

this battle and we need all the help we can get. We are protesting and opposing a political deal with the nation's largest church by which, under the guise of national defense, Federal aid to church schools is being sought. Now is the time for all persons of all faiths to unite their efforts in helping the President to preserve the First Amendment. Surely this is more important than sniping at comrades in the ranks."

CHRISTIANITY and CRISIS

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